

DECLARATION

Against all Poperie, and popish points: and is renounced from them and by them whom the scornors in scorn call Quakers:

And likewise some *Queries* to the Pope & his Priests; & the Priests that are guarded with his law: to be answered in writing or print; and to be sent to them called Quakers at London in England.

For (Scorn)
from 1650
and 1651

FOrasmuch as a *Proclamation* is set forth by O. P. and his Council, in which is an oath to be profered, to be taken, of *Abjuration*, against all *Popish* Supremacie and authoritie over the Catholique Church in generall: and wee who are, by the world scornfully called *Quakers*, who own the Doctrine of Christ Jesus: who saith, *Sweare not at all; but in all your communications let your yea be yea and your nay, nay; for whatsoever is more then these, Cometh of evill* Mat. 5. 34: And the Apostle *Iames*, who did abide in the Doctrine of Christ, saith; *Sweare not at all, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea and your nay nay, lest yee fall into condemnation*: Jam. 5. 12. In Christs Doctrine and the Apostles Doctrine we doe abide, and oaths is denied, and forbidden: and so these who were called Christians which was in Christ Jesus, who abide in his Doctrine and the Apostles Doctrine, suffered as they doe now that doth the same: as in particular *Iohn Morland* who had been a Captain was fined and imprisoned, because he could not sweare, but kept to yea and nay in his communications: but with the light which comes from Christ Jesus, from him by whom the world was made, we do deny and condemne, with the light, all *Popish* wayes: and their Supremacie and authoritie over the Catholique Church in Generall, root and branch: and therefore many of us which are called *Quakers* have suffered and suffereth: & layen long imprisoned by the *Popish* law which guarded the Jesuits, & Crucifixes and Images: which now guards many of the Priests in England and their Church, which law did guard the Jesuits and their Church: therefore the authority over the Catholique Church in Generall, and the supremacie of the Popes power wee doe utterly deny and renounce as knowing their works of darkeness: and condemne them all with the light; & the branch with comes from the roote: by which branch many suffers now in England for declaring against all *Popish* wayes and the authoritie derived from him by which the Church was guarded, freely without an oath; for God doth us command, for wee see the sword of the Lord is drawne against it: And so over our selves in particular wee cannot suffer any of his prehemency to heare rule, for it is an usurped authoritie. So with the light of the Lord Jesus Christ wee are brought to declare against it; for with the light it is condemned, and here the power of the Lord Jesus Christ is retained: And wee doe know with the light which comes from the Lord Jesus Christ,

Christ,

Christ, That bread and wine is carnall; which our Lord Jesus Christs bodie & blood is not; but is pretious *He saw no corruption: & is a myserie*: which is not bread and wine, let them consecrate it never so; And so we declare to you plainly, wee doe denie the Sacrament, for we know there is no scripture for it: And the Lords supper is not carnall: where it is sayd *he will make his abode with you, and sup with you*: the Lord is not carnall: but is the myserie and his bodie is glorious, and not beggerly Elements, as outward bread or wine: for this is the blood of *Jesus which washeth away our sin*; & this is the body of *Jesus which makes us free from the law*: which stands not in meats and in drinks and carnall ordinances, for the body is Christ: and so we doe denie and condemne all that worship that sacrament of Elements of bread and wine, and that supper which stands in those things; & we witness Christ is come, who is the summe and the substance, and so need not have a remembrance of any Element: but wee which be dead with Christ and live in his life, from the beggerly Elements, them that lives in them goes about to slay us: so as it is written they that are borne after the flesh persecutes them that are borne after the spirit: And againe we doe deny that there is any purgatorie and declare against as knowing the blood of *Jesus which cleanseth us from sinne*, which is an holie thing; and know him who takes away our sinne and *destroies the works of the devill*: which many hath the bread and the wine which know nothing of the body and blood of Christ, no more then the Jewes which turned from Christ when he told them, that, *except they did eate his flesh and drinke his Blood* they had no life in them, & they looked upon him carnally as the Papists doe now, which are deluded and deceived: And againe with the light which comes from the Lord Jesus Christ, him who was not borne by the will of man, him by whom the world was made, with his light doe wee deny and condemne all their consecrated Hoast, Crucifixes, and Images, and they are not to be worshipped but to be condemned with the light, which will let them see they are enemies of the crosse of Christ which be in things before mentioned and all them that worship them: and to you this is the word of the Lord God: the light of Christ in all your consciences shall witness it: *God is a spirit and is to be worshipped in spirit and in truth*: and all that make Crucifixes or Image or worship them they are the Southsayers and familiar spirits, the founder of the Images and the worshipper of the Image, from the living God is confounded accursed and with the light condemned, and God worshipped in the spirit: which spirit judges all Images & Image-makers & sees there is no due of worship to them, or them that makes them, but condemnation & judgment: the light in the conscience shall it witness: And againe we declare against the Papists, and them which say salvation is to be merited by works: for then it is not of faith, in him who was not borne by the will of man, which light condemnes mans comings and willings, and that which he call merits, there is no such scripture: and therefore we denie the world and know that man doth not attaine any thing by his will, of him who was not borne by the will of man; for he knows him not, for he is a myserie which light condemns all works of darkenes and all evill, sinne, and unrighteousness, and all them which acts it: and
who

who are in Christ are new Creatures : and to them there is no condemnation, who walke not after the flesh but after the spirit : so every one shall have a reward according to his works whether they be good or whether they be evil. And with the light, which comes from Christ Jesus which never changes all points and Doctrines of Papists, and the world, is condemned, and them who doe affirme them : And the same light is the condemnation of them that takes oaths out of Christs Doctrine and from Christ Jesus, and so knows not his will, who abides not in his Doctrine : So as Gods children have found his power and strength, which hath carried them on, when he hath commanded them to declare against all false waies, false Teachers, and Popish waies and Popish lawes : and often have been almost murdered, but the Lord hath been their present helpe in time of need, and trouble. And so Popish waies are renounced without any equivocation, mental reservation, or secret evasion whatsoever : So we cannot go out of Christs Doctrine and swear by any oath : for if wee doe, wee breake the command of Christ and goe out of his Doctrine, and the Apostles which sayd *Swear not at all* : They that say, *so helpe me God*, and act contrary to the light which comes from the Lord Jesus Christ, are with the light condemned from God, and are in another Doctrine : but who be in the light of Christ Jesus have Gods helpe. And so all such as use their tongues and make a trade of the scriptures which were spoken forth from the spirit of the Lord, they are judged and denied, and turned away from, though they have the forme of godlines and not the power, but denies it. And such by such are the dear children of God cast in prison, who are the cause of it. And again in the presence of the Lord God we declare against all Popish waies, and their Priestis, and their church : and their autoritie and all that belong to it, the roote, and ground, and branches : and with the light doe see them, and all who have any of their power, to be condemned with the light : And to you this is the word of the Lord God, and all who waite in the light which comes from the Lord Jesus Christ, receives power from him who is the head, and governs his Church who is the head of it ; which Light is the condemnation of the changeable Priesthood. And with the light we see all Papists, and who bee in the Poperie, to be enemies of the crosse of Christ, and so imitating a crosse, some this way, some that way, who are all with the light to be condemned. And to you this is the word of the Lord God. *I am the light of the world and doth enlighten every one that cometh into the world*, saith Christ. And if you doe love the light which comes from Christ and receive Christ ye shall receive the light of life : and as many as receive him to whom he gives power to become the sons of God which are the children of light and do beleve in the light. But yee that doe hate the light, and will not bring your deeds to the light, because your deeds be evil, and the light will reprove you : this is your condemnation, the light, saith Christ : so here is your Teacher if you love the light, and here is your condemnation that hate the light the light. And remember that you are warned in your life time. And if you doe love the light which comes from Christ it will lead you to the Church which is in God. *1 Thess. 1. 1.* And bring you to resist against the world, that the works thereof

whereof are evil : and will let you see that the whole world lyes in wickednes : And it will let you see that the scriptures which were declared from the light, & life; they that was in it was in unatie: and all the sects are amongst them that have the good words, and lives in their meanings, and thinkings, and strife, contention, and persecution; and be such that hate the light, whose deeds be evil which Christ testified against which be strangers from the life of God and Christ Jesus, the covenant of promise : and so al such are with the light comprehended, seen, fathomed judged & condemned. *The light which lighteth every man that cometh into the world, is my witness :*

Forasmuch as the enemies of God in all ages, have gone about to slander the truth of God, and to cast reproaches upon his righteous servants, whom he sent forth to bear witness for the truth against all the unrighteousnes of men without respect of persons : So now also the enemies of Christ Jesus, and of his righteous seed, (shewing themselves to be of the same generation of their fore-fathers, which ever persecuted the righteous seed of the just one, *Act. 7. 52.*) labour by all means to render the truth odious, and to slander & reproach the people of God, by them scornfully called Quakers, fulfilling the words of Christ, *Mat. 5. 11.* which saith, They shall say all manner of evil against you falsely for my sake; and crying out to the Magistrates, as the multitude of the Jews did against *Paul*, that they ought not to live any longer : *Act. 25. 25. Act. 22. 22.* And as the chief Priests and Elders, and all the Councell sought false witnesses against Jesus to put him to death, but found none, *Mat. 26. 59. 60.* even so do they now. The high Priests of this age with the multitude of the ungodly, who go about to accuse the people of God called *Quakers* (to be Jesuits, Fryars, Popish-Priests, Romish Frogs, Morri dancers and persons Popishly affected) to the Magistrates, as appears by an Information given upon Oath (as its said) to the Magistrates at *Bristol* : and by Books, or Pamphlets put forth in Print by *William Prinn*, and others; and one *Thomas Andrews* Priests at *Wellington* in *Northamptonshire*, who accused one *Iohn Whitehead*, who by him and the world is called a Quaker, to one *Thomas Pentloe* called Justice, and caused him to be carried before the said *Thomas Pentloe* the 15 day of the first moneth called *March* now last past; who after he had examined him said, if he would go home to his wife, and abide with her, and go towards her the next morning, he should have his liberty. To whom the said *Iohn Whitehead* answered, he stood not in his own will, but in the will of God, and could make no such promise, not knowing what the morning would bring forth. Whereupon the said *Thomas Pentloe* gave the Constables charge over him till further Order, who kept him in their custody two nights and a day, (which was, and is contrary to the Laws of the Nation) And then he was carried again before the said *Pentloe* and one *Iohn Brown* called a Justice, with whom was the said *Andrews* and another Priest; who asked *Iohn Whitehead* many questions laboring to ensnare him; but they not finding him to have broken, or transgressed any known Law of the Nation, then they consulted together, as the Presidents and Princes did against *Daniel* to finde an occasion against him, concerning the Law of God *Daniel 6.* and one *Marmaduke Stare* another of the People, by them called

called *Quakers*, who came to visite his brother who was formerly by the said *Pentloe* sent to prison at *Northampton*: And thereupon the said *Pentloe* and *Browne* tendered to them the oath of Abjuration: appointed for such as are suspected to be Popishly affected, but their soules being made subiect to the commands of Christ Jesus not only because of wrath but also for conscience sake, who saith: *Mat. 5. 34. Swear not at all but let your Communication be yea yea nay nay, for what soever is more then these cometh of evill ver:* 37. And the Apostle James saith: *But above all things my brethren sweare not, neither by heaven, neither by the earth, neither by any other oath but by yea yea be yea, and your nay nay least yee fall into condemnation:* We are made to deny to sweare at all: But did in the presence of the Lord, renounce all things in the forme of the said oath named before the sayd called *Iustices*: who notwithstanding did thereupon require them to find sureties to be of the good behaviour: and to appeare at the next Sessions: then the said *John*, and *Marmaduke* did desire them to read a law that they had transgressed: or to shew them wherein they had broke the peace or good behaviour: but the said called *Iustice* did refuse: and said they was Judges and did Judge it to be so: then the said *John* and *Marmaduke* told them they ought to Judge them accordinge to the law: and if they would not reade them a law: that they might be convinced by it to be of evill behaviour, they would not find sureties: whereupon they sent them to prison at *Northampton*, where they yet remaine prisoners, though the breach of no known law can be justly laid to their charge: thus they and many others who in faithfulness served the late parliament and hazarded their lives, and suffered the plundering of their Goods, in expectation to have had righteousness set up, and all oppressers and oppressions removed and taken forth of the way, as was then largely promised: But behold nothings is brought forth but winde there is not any deliverance wrought in the earth neither have the inhabtants of the world salve: for they that depart from evill are made a prey to this generation of Preists, and Magistrats who persecuted the innocent and imprision them in obedience to the commands of Christs Jesus dare not sweare at all: doe ye thus requite the Lord oh foolish people and unwise, who seek after the life of the righteous and daylie lay snares for the innocent: and say in your hearts who who shall see you: understand ye brutish among the people & ye fools when will yee be wise, he that planted the ear shall he not hear, he that formed the eye shall he not see, he that chastiseth the heathen shall not he correct? he that teacheth man knowledge, shall he not know? yea, the Lord knoweth the thoughts of men that they are vanity *Psal. 94. 8, 9, 10, 11.* Therefore cease from your persecution of the children of God and from your wicked inventions, and snares which you make to ensnare the simple by whom you in scorne and derision call *Quakers*, and Jesuits and Fryers, and Popish preists, & many other such like names of reproach you cast upon them: But they who you call *Quakers* in the presence of the living God of heaven and earth doe you who are reproachers with all your reproachfull names denie. And the Pope & his supremacie and authoritie over the Catholique Church in generall, and over every one of themselves in particular: And doe beleeve and know that there is not any Transubstantiation in the called Sacrament of the Lords supper: or in the Elements of bread and wine after consecration thereof by any Parson whatsoever: And they and every of them the people of God called *Quakers* doe believe and know that there is not any Purgatorie: And that the consecrated Hoast Crucifixes or Images ought not to be worshipped, neither that any worship is due to any of them; And they,

and every of them also believe and know that salvation cannot be merited by works: and all Doctrines in affirmation of the sayd points they and every of them we doe renounce and beare witness against. And doe deny all equivocation, mentall reservation, and secret evasion what soever, speaking the words of Truth in plainets by the helpe of God: And for so doing they are persecuted, stoned, stocked, mocked, reproached, and imprisoned by those who cannot endure plainnes of speech: who are equivocators, mentall reservers, and secret evaders who cannot receive the words of Truth, the yea and the nay in their communications: but contrarie to the commands of our Lord Jesus Christ, to whom every knee must bow, labour to bring people out of his doctrine: and so into the condemnation of the devill: but the righteousness of the perfect shall direct his way: when the wicked shall fall by his owne wickedness Prov. 11. 5.

A word and a warning to all people; whether Preests, Magistrates or others who are plotting in secret against the innocent, with the children of Light you are seen, and comprehended, and with the light of Christ Jesus you and all your workes of darkenes are judged and condemned: to the light of Christ Jesus in every one of you I speake, which is my witness, and your condemnation that are contrary to it; Take warning in time; least you say you had time when it is past. And remember you are once more warned, in your life time.

From them whom you in scorn call Quakers.

George Fox Francis Howgill Edward Burroughs, Alexander Parker, Thomas Aldam, Anthony Pearson, Gervase Benjon, Thomas Rawlinson, Robbert Rich, Robert Dring.

Some Queries to the Pope, and to all his Adherents and Followers,

- 1 **W**hether is not the ground of your workes from that which would murder, yea or nay: and whether is not the Ground of your workes from that which knowes not the Life of God, yea or nay?
- 2 whether doth not that Ground from which your workes proceed, prison the just? whether doth not the Life of God remove the ground of your workes, and overthrow the life of your Kingdome, yea or nay?
- 3 whether doth not he which imitates a Cross, follow the fauise of his owne minde, and so set up Images; and whether God doth require this, yea or nay?
- 4 whether doth not God forbid, & say thou shalt not make to thy selfe any Graven image of male or female, or any creeping thing upon the earth, or any fowle in the ayre, or fish in the sea? whether God doth not forbid the making of those images, and you make those images, whether you be not out of Gods command, and judged with the Life that gave forth the Scriptures, yea or nay?
- 5 whether any Image should be bowed down unto, of male female; yea or nay?
- 6 whether you that say bread and wine is the body, and blood of Christ be not they that minds earthly things, & are carnall and naturall; whose God is your belly, which end will be destruction; who are enemies to the Cross of Christ which crosse desires selfe?
- 7 whether selfe-will feeds not upon bread and wine, and whether may not man feed upon that in his will, and know not Christ nor his body, who is not better by the will of man, whose will is condemned with the light?
- 8 If that wine be the blood of Christ whether that be is more precious than the Law; or if that bread be the body of Christ whether that be is that body that makes free from the Law: for the Apostles and they were made free from the Law by the body of Christ.

- 4 If it be another body that you eate; & another blood that you drinke than that which
 makes free & washes away sin; then whether doe you not dectroye the world yea or nay?
 5 whether every one may not purchase bread and wine for money; and whether any
 may purchase the body and blood of Christ for money to cleanse them from sin with-
 out though Iudas may sell him; whether is that which sells him for money, and which
 buys him for money clea sed with him, yea or nay?
 6 whether Iesus Christ the Son of God, be Glorified with the same Glory, in the
 same body, as he had with the Father before the world was, yea or nay? and whether he
 not the same as he is last, when the world is not, as he was, when he was first
 before the world was made; yea or nay?
 7 whether there be any worship of God, but that which where is the Life: out of
 Images and Likenesses, yea or nay?
 8 whether all you that observe Mayes and the names of the Saints be not they that
 change names and words, yea or nay: and so are turned from the Spirit which gave
 them names, with which Spirit God should be worshipped withall?
 9 whether all charity & works that doe proceed not from the Spirit of the living
 God, is not all to be condemned for the fire which are not wrought in God, yea or nay?
 10 whether all mens merits be not in his will, and that then free will and whether the
 will be not to mans will and to his Merits, and so then to that out of which his Merit
 riseth, but saith the Spirit, it is not him that wills, but God that shewes mercy?
 11 what is the will of man, & out of what had it its rise, and what Glory must it be
 that must be stained, & what is the seat of envie, & whether any murderer hath eternal
 life abiding in him yea or nay; and whether he that envies is not a murderer yea or nay?
 12 whether where there is works professed and merits pretended, and envied in;
 the sacrifice God doth accept where faith is strangled and shipwreck made of it: read
 of Cain and Abell who eat?
 13 what is your Ground that you eate fish some set dayes; and whether the Cross
 of our Lord Iesus Christ be not inward: to that mind that runs outward into visible
 things as set fish, and set flesh; and set dayes?
 14 whether such be not observers of dayes? and whether the Cross be not to the seate of
 envy and envie, and to that minde which makes outward Crosses; likenesses, & Images:
 which are to pe ish and turn to dust yea or nay; whether Outward crosses, likenesses, and
 Images and observing meats and dayes be not of the world; yea or nay: and whe-
 ther that nature, which holds them up be not of the world, yea or nay?
 15 whether the Cross of our Lord Iesus Christ is not that which crucifieth to the
 world, and from all worldly things in the grounds, yea or nay?
 16 whether ever any of you received the substance since that which you call the signe
 was ratified by you & so beares witness to the substance, & denies the signe yea or nay?
 17 If that bread and wine be the body and blood of Christ, then was there a body
 and blood of Christ before Christ was manifest in the flesh, yea or nay; so bread and wine
 before Christ was manifest in the flesh, and when he was Manifest in the flesh, then
 was there another body and blood of Christ; and all that have the bread and wine, doe
 receive the body and blood of Christ, yea or nay?
 18 whether do you hold a Purgatorie for men to be cleansed after they be dead; and
 in their graves: and what is it that cleanseth in that purgatorie, seeing the Saints
 possessed nothinge cleansed them but the blood of Christ which blood is incorruptible?
 19 whether that your bread and your wine which you call the body and blood of
 Christ will not corrupt yea or nay? and whether he that eats and drinks that, shall not
 see corruption; and be never the cleaner; nor be made free from his sin:
 but

but shal dye and see corruption: and whether Christ doth not say; who saw no corruption; he that eats of his flesh and drinks of his blood; shall never die?

25 Whether you doe beleve in the new Covenant; which God promised in giving his son; and whether there be any remission: of sin but by him; yea or nay: and whether he for gives not sin upon the earth; whether you can witnes this, yea or nay?

26 whether you doe beleve that any shall come to that state to be taught of God; that they need no man to teach them yea or nay? and whether any are children of God; but who are in this state; and whether such have not their sins blotted out and forgiven on earth, yea or nay?

27 whether doe you wait for and beleve in to be made heirs with Christ yea or nay, and to have the same minde which was in Christ who thought it no Robbery to be equal with God whether you witnes this yea or nay?

28 what is your ground of the knowledge of God, and whether you had known there had been a God or Christ or Gospell or Cross, if the Scripture had not declared of them; and whether the Scripture is the foundation of the true knowledge of these things; yea or nay? if so whether is not this to lay another foundation then the holy men of God builded upon; which knew these things before Scripture was written yea or nay?

29 whether doe you beleve that Christ hath Lightned everyone that comes in to the world; and whether you beleve any shall be made free from sin, while upon the earth yea or nay?

30 whether is not that the light of Christ which doth convince all men of sin, and whether any be justified or have received the comforter, while they are convinced, and condemned for sin, yea or nay; and if that light be not the light of Christ, shew the difference between, the light of Christ and that light which convinces all men of sin, in their operation and Motion?

31 whether all that a man sees visibly with a naturall eye is not as well in the naturall knowledge; whether in this State of Religion that is not pure doth stand, and the wisdom and knowledge which differs not from the beasts of the field, yea or nay?

32 what is the eye in the unbeliever, which the God of the world hath blinded that they cannot see the light of the Glorious Gospell: and what is the light of the Glorious Gospell which is hid from them: whose eye is blinded & what is the God of the world that doth Blind the eye; whether the Gospell be a visible thing & whether the God of the world doth not keep open the visible eye, which leads into temptations: and what is the eye which the true God hath blinded; lest they should see & be converted?

33 whether the Act of Philip, and Mary was not made by the authority of the Church of Rome, & had not authority to rule over the Church of Rome; and to Guard the Believers and Preists, which law now guards many of the Preists of England; & whether that be not a branch which comes from the root which they make use of: and whether that be not to be renounced, as well as other the points of Popery which was the ground of their Church; And whether the Preists of England, will renounce Popery in words and have that law to guard their Churches as Guarded the Iesuits; and if so, whether this be not hypocrite, yea or nay?

These Queries are to all the Priests in England that are guarded with a Popish Law, which guarded the Iesuits; and to be sent to the Popish Priests, the Letters, and to the Pope at Rome, to be answered by them in writing; and the answer to be returned to those people who are despised with all Sects, who are scornfully called Quakers in England, at London, and have long time witheld their

no gr.

a giving
whether he

God; the
God; but
given in

et or un,
be equal

own there
of them;
ings; ya
od built-

s in to be
the ear

sin, al
ced, al
w the di
f sin, u

the new
and in
ay?

h bladd
the Gl
od of the
whether he

ions: an
converted
be Chri
ard the
r when
which
the gun
rround
o, what

a Pop
the let
ie and
scorn

at p
er of
E. 17